THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. IV.] OCTOBER, 1829. [No. 8.

Influence of the Holy Spirit upon the Soul.

No. 1.

But few questions enter more deeply into the experience of the Christian, and deserve more correct and distinct views on his part, than those connected with that divine influence, it is the office of the spirit to exert upon the soul That there is such a divine influence exerted upon the sinner, in the course of his conversion to God, none who have read and believe the Scriptures, can doubt. But what is the nature of this influence? In what manner and to what extent is it exerted? How far of itself is it instrumental in effecting our conversion to God? To what extent may the sinner rely upon it, and in what manner does it go on to sanctify the child of grace, and advance him in the divine life; are important questions, upon which even persons of piety bestow too little reflection; and upon which the knowledge of Christians in general is too indefinite, and often exceedingly erroneous.

And, as the influence of the spirit is so closely connected with the regeneration of the heart, and enters so largely into all those means employed under God for awakening and converting the sinner, it assumes an importance of the very first kind; especially on the part of ministers, and all in any way engaged in urging upon men the claims of the Gospel.

Nor is there any other subject connected with salvation, of the same importance, upon which we are apt to run into greater extravagancies, than that of the spirits aid in regenerating the heart. To prove this lamentable fact, we have only to appeal to the truly extravagant accounts of religious experience, and miraculous outpourings and influences of the spirit, nowadays common in the church and among professors of religion. How apt are we to fancy that now, as in the days of the apostles, God does all by miracles! That the conversion of the sinner must be done by miraculous influence; the enmity of the heart overcome; atten-

tion to religion awakened; and the church of Christ supported and extended by this resistless power; and that all this is done through the medium of the spirit's operations. We overlook the saving means which God has appointed, by which he works; and are ready to condemn all claims to sincere piety in the man, whose conversion has not been as miraculous as the Apostle's journeying to Damascus. Every new convert must be able to relate some extraordinary dealing of God with his soul; some resistless effort of the spirit awakening him to alarm, and in audible words speaking comfort to his soul, before we will allow him to have any assurance of his acceptance.

Nor is this mystery of extraordinary and inexplicable feeling, called the work of the spirit, without producing the most serious obstacles to the progress of religion. The mind is left without any definite and distinct idea of that change through which it must pass; or of that feeling which this change must produce. The whole work of '*being born again*' is made so dark, so inexplicable, that whilst it urges one inquiring soul to give up the task, another is unnecessarily and unnaturally driven into a state of despondency, and often delirium; altogether foreign to what that religion requires, in which Christ and his Apostles, whilst on earth, required sinners to believe, in order to obtain salvation. It cannot certainly be a very great evidence of advanced piety in a man to be able to speak much of such mysterious dealings of God with his soul, and yet know nothing more of religion than that it is a mystery. He has discovered nothing of the fitness and glorious excellence of the plan of salvation; and is ignorant of the only means by which God is engaged in converting the world unto himself.

In our intercourse with professors, and not unfrequently high toned and loud professors too, we have often conversed with such; and have sincerely regretted that with their good desires and honest intentions, they have understood and discovered so little of the heavenly character, of that scheme of salvation revealed in the gospel, by which God can be just and yet justify the ungodly, Rom. 3. 20-28; and who satisfied with their feelings of desire for salvation, rob themselves of those higher and more solid consolations of religion, which arise from a knowledge and distinct understanding of those assurances, upon which our hope is built; and of those claims which the sinner, by saving faith upon the Son of God, has to that pardon and acceptance, purchased for the world, by the giving of himself as a sacrifice for sin.

That in the dealings of God with man, there are mysteries which we cannot fathom, is granted. But the reason why they are mysteries, God has not seen fit to reveal. They are yet beyond our knowledge, and therefore do not concern us. But it by no means follows, because some

things in religion are mysterious, and above our comprehension; every thing of a religious nature, and religion itself, must become a mystery, that because there are some things God has not acquainted us with, we should refuse to understand those which he has made the subject of revelation. This is too absurd to be supposed. The very first idea which enters into a revelation, is that it discloses or makes known things unknown before, and in all respects adapted to the capacities of the beings for whom it is intended. The truths of the Bible are therefore intended to be understood by us; nor can there be a more sinful reflection upon the character of its holy author, than to give his people a revelation of mysteries; which in truth, would amount to a revelation of nothing at all. Whatever then may be found in the Bible, mysterious in its character, does not concern us; and if it is to concern us, in due time it will explain itself. But repentance towards God, and saving faith in the Son, which are the Bible conditions of our acceptance with God, are no mystery. The operations of the spirit of truth, which is sent to enlighten and instruct us through the word, and sanctify us through the word, (John 17. 17.) Our willingly and gratefully embracing the Saviour, and making him the only ground of our hope.—*Our watching and praying—our striving to enter in at the strait gate.*—These are not mysteries, but duties and effects perfectly clear and plain. God requires us to know the nature of that repentance and faith which are necessary to salvation; and no less the nature and extent of that influence of the holy spirit, by which these saving effects, that is, saving repentance and faith, are produced in the soul.

But because this is the work of the spirit, and can only be effected by his aid and influence; are we therefore to comprehend nothing of the nature of his operations; of the means through which he operates; whether this influence is exerted without, or only with and through the teaching of the word; and whether it is dependant upon, or independent of any efforts on our part; and whether, in this work, man's powers of mind must become so prostrated, that reason and judgment must subside; and an idiotish delirium overspread the mind, till the mysterious work of conversion is completed; when only the sinners mind is restored, and he is led into the secret of what has been done. Surely none will answer in the affirmative, and yet, wild as are these notions, they are fully exhibited in that extravagant practice, in which we are so ready to indulge; and as if by a proscriptive authority, founded only upon these notions of the fancy, condemn all conversions, all professions of having been born again, into which these inexplicable circumstances have not deeply entered.

But without dwelling longer upon the great importance of the subject, and inquiries here brought forward to our view, we shall close the pre-

sent communication, promising in a few additional numbers, to point out some of the many and serious mistakes upon the subject heading our article—some causes whence these mistakes and confused notions proceed, trace out some of the injurious consequences resulting from this indistinct and indefinite knowledge, to believers individually, as well as the cause of religion in general; and show what, upon this subject, the scriptures teach, and what we are authorised to believe. L. E. R.

Minutes of the Evangelical Lutheran Synod of East Pennsylvania.

We have been much gratified with a copy of the minutes of our East Pennsylvania Synod, in the English language. We ourselves are so much attached to this ancient judicatory of our Church in the United States, that we feel it our duty, without delay, to furnish our readers with the more important items that are before us.

The Synod convened at Lancaster, Pa. on Trinity Sunday, A. D. 1829 Sermons were delivered in both the Lutheran Churches, and in the Reformed Church. Texts, 1 Cor. 4. 1, 2. Acts Apos. 26. 28 Joel 2. 28. Hebrews 11. 25. Sirach 18. 22. Romans 1. 16. Genesis 28. 16, 17. John 5. 39. Matthew 21. 28 to 31.

The names of the members of this Synod, are given thus: Dr. F. D. Schaeffer, Senior. Pastor Carpenter, Dr. Geissenhainer, Pastor Ernst, Meendsen, Probst, Doering, Wartman, Heim, Munnig, Ruppert, C. Jæger, Roeller, Hecht, J. Miller, Ulrich, Van Hoff, Baetis, Becker, Hemping, Schindel, Filbert, Strein, Geissenhainer, jun. Trumbauer, C. Miller, Kessler, German, Demme, Weiandt, Walz, Uhlhorn, Stein, Lochman, Rothrauff, Waage, Scheurer, Reichert, Beilharz, H. S. Miller, C. P. Miller, Martin, Wampole, Kaemmer, J. Jaeger, Gross, G. Jaeger, Heilig, Abele, Bahl, Eister, Binninger.

Two were added, viz: Rev. B. Keller removed from the jurisdiction of the W. P. and Rev. C. P. Krauth, from the Synod of Maryland and Virginia, and two young gentlemen were, after due examination, admitted as candidates, viz: Isaac Roeller, and William German.

Thus it would appear, that this Synod is composed of 57 clerical members. It is however to be remarked, that the name of one appears, who has for a number of years resided in New York, and also the name of a second, who resides in Baltimore. We had hoped, that the very pointed disapprobation of such irregularity, expressed in the periodicals of our

Church, would have induced the Rev. Dr. Geissenhainer, a member of the Synod of New York, to resign his membership in the East Pennsylvania Synod, and that the Rev. Mr. Uhlhorn would have at once joined the Synod of Maryland, officiating as he does, in a church which acknowledges itself under the protection of no other Ecclesiastical government than that of the Synod of Maryland. But we hoped in vain; the irregularity has not been removed, although the Rev. B Keller, much attached to the West Pennsylvania Synod, joined the East Pennsylvania Synod, as soon as he took charge of a church within its jurisdiction, and the Rev. C. V. Krauth, a prominent member of the Synod of Maryland and Virginia, and much attached to it, deemed it his duty to resign, as soon as he was located in the East Pennsylvania district. In addition to these cases, we discover that Mr. Martin, having signified his intention to reside in future on the west side of the Susquehannah, obtained his discharge from the East Pennsylvania Synod, which refused to act upon a call made to him from churches on the West side of the Susquehannah, deeming it to be beyond their jurisdiction. This fact of itself, should prove to the Brethren noticed above, that the East Pennsylvania Synod, disapproves of their continuing members of a body, which has no control over the churches they have charge of.

The officers for the ensuing year, are,

Rev. J. Miller, President.
Rev. C. R. Demme, Secretary,
Rev. J. R. Becker, Treasurer.

The local matters of the several churches, present nothing of importance, nor can any thing be gathered from the Minutes, to give our readers an idea of the state of Sunday Schools and Prayer meetings, sustained within the jurisdiction of this Synod. That they are in existence in particular churches, we know, but that this Synod should be more decided upon these subjects, is equally certain. We regret that these institutions have not been *particularly* recommended to our people in Pennsylvania, by a declaration of their usefulness, on the part of the Synod.

The following extract from the Minutes, will nevertheless shew, that this Synod is about to be interested for religious associations, and we do think, that it will at once silence those of other religious families, who were ready to assert, that the Lutherans of Pennsylvania, are not friendly to the religious institutions of the day.

"The committee, which were appointed to deliberate on an an explanation of the Synod to the people, in regard to the religious associations of the day, gave a verbal report, through the Rev. Mr. Hecht, from which it appeared:

That the committee, under existing circumstances, consider it unquestionably adviseable, to repel, by an explanation on the part of the Synod, in a rational and dignified manner, the objections which have been, and are yet made to the Synod, for the purpose of refuting groundless suspicions, and to promote tranquillity and christian feelings in the churches; but not having agreed on the manner in which this should be done, they will, if the privilege be granted them, present to the Synod several propositions in writing.

The Synod accepted the report of the committee, and desired to hear the different propositions.

After this was done, and the requisite explanations were made, it was, on motion of the Rev. Mr. Uhlhorn, seconded by the Rev. Mr. Becker, *Resolved*, to present the following explanation:

Evil reports are not disregarded, but listened to and propagated. This is true, both as respects the things of this life, and the most sacred objects of humanity. These too and their promotion, escape not the venomous breath of false and injurious representation. It is known, that many years ago, Missionary, Bible, Tract, and other societies were formed, and regarded and supported by thousands of Christians, as beneficent institutions for the the advancement of Christianity, in Europe, particularly in Germany, the land of our forefathers, in Switzerland, England, Scotland, and likewise in North America. But it is to be regretted, that disreputable and dishonorable motives have been ascribed to them, who have resorted to these means of diffusing man's choicest, holiest treasure, the religion of Christ. This too has happened in several of the congregations belonging to our Synod, and many of our Ministers have been charged with countenancing and advocating these institutions from secular and mercenary motives. That this has not been done by individual members of our ecclesiastical body, nor by the body itself; and that it will not be done, we without reserve and with solemnity declare to the world; and this we do to tranquillize the minds of those in our churches, who have been harrassed with doubts.

The parochial reports, though imperfect, are however sufficient to show the strength of Lutheranism, in East Pennsylvania. About forty Ministers reported, and according to their reports, were baptized during the past year, 4294, confirmed, 1965, communed, 19101, and buried 1388.

It was *Resolved*, that the officers appoint two Missionaries, each to missionate four months; the one in Cohanzy, N. J. Frankfort and Lower Merion, Pa. the other in the Northern parts of Pennsylvania.

As this Synod has a balance in the treasury of $855 22 cents, having expended during the last year but $66, it may be inferred, that the mis-

sionary cause will, for the future, receive considerable aid from this our richest and largest Synod.

At the meeting of this Synod, the Lord's supper was not administered, but many discourses were delivered, and from the texts which were well chosen, we infer that they were practical. Great harmony appears to have prevailed among the brethren. The next Synod is to convene again at Lancaster, on Trinity Sunday, A. D. 1830.

Hagerstown Sunday School.

The anniversary of the Sunday School, attached to the Lutheran Church, Hagerstown, was held in the church on Thursday evening, August 20th, 1829. The meeting was large and respectable. After singing a hymn, an appropriate prayer was offered up by the Rev. B. Kurtz, after which the following report was read by Mr. George Hager, and adopted. The Rev. Messrs. Hoshour and Bager being present, favored the meeting, each with an animating and encouraging address, followed by Rev. B. Kurtz.

It was indeed a joyful spectacle to behold so large a congregation, listening with fixed attention to their able and brilliant exhibitions of the advantages and increasing importance of Sunday Schools. The qualifications of teachers, their duties, and the advantages resulting from their labours, both to themselves, and their youthful charge, and the effects both moral and political, which such labours must have upon the rising generation, were most ably set forth, and must have made a lasting impression on the minds of all present.

We herewith subjoin the Report of the committee appointed for that purpose.

The committee to whom was referred the duty of examining the state of the Sunday School attached to the Lutheran Church, have the happiness to say, that they have found it in a most flourishing condition. They rejoice to say, that the school under its present organized system, has very much improved, as well in the mode of instruction, as in number, and we look forward with the delightful hope, that the day is not very distant, when the good seed sown in the hearts of the children now attending, will spring up and bear fruit abundantly, to the glory of God and the promotion of his kingdom.

About eleven years have elapsed since this school commenced its operations, and as may be expected, had many difficulties to contend with, but

that God who delights to bless the humble efforts of his creatures, for the extension of his glorious kingdom upon earth, has richly and abundantly blessed us, with prospects that call loudly for our love and gratitude.

It is with a feeling of sincere pleasure, your committee have it in their power to say, that the teachers attached to this school, evinced by their zeal and the assiduity of their labours, that they have at heart the best interests of those confided to their care, many of whom have experienced the truth of what they teach, and are aware of the awful responsibility resting upon them, thereby securing our confidence in the hope, that every effort is made use of, that a heart, feeling the magnitude and importance of the work, could possibly suggest, and we rejoice to find that the utmost caution has been used by the managers in the selection, believing, that without personal piety, and an experimental acquaintance with divine things, there is but little hope of that success, which could be otherwise expected, your committee believe, and think experience will bear them out in the truth of the remark, that teachers thus qualified, should not be frequently exchanged for light and frivolous causes few things have a greater tendency to distract the minds of the children, to counteract the harmony, and to destroy that affection and confidence which should always be exercised by both teacher and pupil.

Your committee have also the satisfaction to state, that a Sunday School Library has been put in successful operation in this society, containing about 200 volumes, composed of religious works exclusively, besides a large number of books loaned by individuals, also a number of of pamphlets, tracts, &c. to which the children have access once a month, at which time their books are exchanged. This Library has been judiciously selected, and forms a source, from which much good may be anticipated.

This society is governed by a constitution requiring the annual election of 14 managers; who from their own body elect a President, Secretary, and Treasurer—they hold monthly meetings for the transaction of business, and watch over the concerns of the society for the time being.

Taking a retrospect of the whole, your committee take great pleasure in stating, that they sincerely believe the work of the Lord is prospering in their hands, may he grant us, and all Sunday Schools, a rich and ample reward for our labour, and continue us, by the blessing of his grace faithful in his service.

The following is a statement of the school at present:

Whole number of scholars belonging to the school,	177
The average number attending,	150

Divided as follows:	
Boys in the Testament, Catechism and Scripture questions,	60
Do. in the Spelling book,	26
Girls in the Testament, &c.	63
Do. in the Spelling book.	28
	177

Male Teachers,	11
Female Teachers,	13
Supernumary Teachers,	3
Superintendent,	1

Hagerstown, August 20th, 1829.

The following extract, from the "Journal of Health," the first number of which, we just received, is of such importance, that we deem it our duty to recommend an attentive perusal thereof, to parents generally. The Journal of health is published twice a month, at Philadelphia, at $1 25 per annum, each number to contain 16 pages.

Physical Education of Girls.

"In the physical education of children, it is not sufficient to consult merely their present ease and well-being, but attention is equally due to whatever is calculated to promote the vigor and usefulness of their future lives, by strengthening the constitution, preserving the limbs in the free exercise of all their motions, and guarantying the system from the deleterious influence of those agents by which it is to be constantly surrounded.

"Throughout the whole animal kingdom, the young are prompted by an instinctive impulse to almost constant exercise: conformable to this intimation of nature, the infancy of man should be passed in those harmless gambols which exercise the limbs, without requiring any minute direction from the head, or the constant guidance of a nurse.

"It is well known to physicians, that when attempts are made in early youth, to interfere with the natural movements and exercise of the body,—when, from a false idea of improving the shape, or giving grace to the carriage, children are confined to any particular position for too long a period, they become restless and uneasy, and their muscles acquire tricks of involuntary motion. Twitching of the features, gesticulations of the limbs, or even dangerous and permanent deformity, may be the result of such unnatural restraint.

that God who delights to bless the humble efforts of his creatures, for the extension of his glorious kingdom upon earth, has richly and abundantly blessed us, with prospects that call loudly for our love and gratitude.

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"It is well known to physicians, that when attempts are made in early youth, to interfere with the natural movements and exercise of the body,—when, from a false idea of improving the shape, or giving grace to the carriage, children are confined to any particular position for too long a period, they become restless and uneasy, and their muscles acquire tricks of involuntary motion. Twitching of the features, gesticulations of the limbs, or even dangerous and permanent deformity, may be the result of such unnatural restraint.

"From exercise, and the free use of pure air, no child should be debarred; upon these depend, in a great measure, the health, vigor and cheerfulness of youth; while they contribute essentially to the permanence of the same blessings during adult life.

"Error in this respect, it is true, is but of occasional occurrence in the physical education of boys. But how often has an over anxiety for delicacy of complexion in a daughter, or the apprehension that her limbs may become coarse and ungraceful, and her habits vulgar—been the means of debarring her from the enjoyment of either air or exercise, to an extent sufficient to ensure the health and activity of the system? The consequence is, that too many females acquire in infancy, a feeble, sickly, and languid habit—rendering them capricious and helpless, if not the subjects of suffering, through the whole course of their lives.

"The bodily exercises of the two sexes ought, in fact, to be the same. As it is important to secure to both, all the corporeal advantages which nature has formed them to enjoy, both should be permitted, without control, to partake of the same rational means of ensuring a continued flow of health, and animal spirits, to enable their systems to perform perfectly, all the functions of life. Girls should not therefore be confined to a sedentary life within the precincts of the nursery, or at best, permitted a short walk, veiled and defended from every gleam of sunshine, and from every breath of air. The unconstrained enjoyment of their limbs and muscles in the open air, without a ligature to restrain the freedom of their motions, or an ever watchful eye to curb the lively joy of their unclouded spirits, is equally important to their health and well-being, as to that of their brothers.

To hope to communicate graceful form and motions to the limbs of a child, health and vigor to its constitution, and cheerfulness to its spirits, by confinement, belts, ligatures, and splints, superadded to the lessons of the posture master, is about as rational as would be the attempt to improve the beauty and vigor of our forest trees, by transferring them to the greenhouse, and extending their branches along an artificial framework.

"The first occupations of the day, for children, should be abroad, for the benefit of inhaling the morning air. Every person who notices the fact, will be struck with the difference in the health and freshness of complexion, and cheerfulness of feature, exhibited by the child who has spent some time in outdoor exercise, before its morning meal and task, and the one who passes immediatety from its couch to the breakfast table, and thence to study. Children are fond of early rising, when their natural activity of disposition, and disinclination to remain long in a state of quiet have not been counteracted by habits of indulgence.

"As much of the day should be passed in the open air, as the weather will permit, and is compatible with those necessary avocations which call for attendance within doors. Nor are we inclined to limit this out-door exercise, in respect to girls, to the season of summer alone. Though female children, as generally educated, may not be able to bear the extremes of heat and cold as well as boys; yet, by proper management, they may be enabled to sustain with as little inconvenience, the transitions of the seasons. A habitual use of the cold bath, when no circumstances are present to forbid its employment, while it contributes to the health of the system generally, is an effectual means of removing that delicacy of constitution which renders an exposure to cold, alike disagreeable and prejudicial.

Female Missionary and Education Society of the Lutheran Church in Winchester, Va.

This Society was formed on the 29th of June last. From the praiseworthy manner in which this society has commenced its operations, we hope it may be successful in doing much in behalf of the good cause, in which they have engaged, and that they may follow the worthy example which has been set them by their sisters of other congregations in our church, with an ardour and untiring perseverance, such as the importance of the object deserves. Supplied as they are with all the means of grace, and church privileges, they should feelingly remember their destitute brethren, and the thousands of our people, who, scattered in different places over our wide country, are without ministers, and almost without the preaching of the word, and nearly all the means of grace. From a personal acquaintance with the situation of our church at Winchester, we are assured this society can do much; and feel confident they will spare no exertions to render efficient aid to the parent institution, in the important work in which it is engaged. The officers for the ensuing year, are:

Mrs. Susan Streit, President; Mrs. Elizabeth Miller, Mrs. Mary Hoff, and Mrs. Eunice Conradt, Vice-Presidents; Miss Evelina Streit, Secretary, and Miss Mary Hoff, Treasurer, with twelve Managers.

Father forgive them.

* * * * Go, proud infidel—search the ponderous tomes of heathen learning—examine the precepts of Seneca, and the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to this simple prayer of our Saviour—reviled and insulted, suffering the grossest indignities, crowned with thorns, and led away to die; no annihilating curse breaks from his tortured breast. Sweet and placid as the springs of a mother for her nursling, ascends the prayer for his enemies—'Father forgive them.' O, it was worthy of its origin, and stamped with this brightest seal of truth, that his mission was from heaven!

Progress of the English Language.

In the year 700, the Lord's prayer began thus:—

"Uren fader thic art in heofnas, sic gekalgud thin noma, to cymeth thin rick: sic thin willa suc is in heofnas end in ertho."

Two hundred years after, thus:

"Thee ure fader the eart on heofenum si thin namagehal-god. Cum thin ric. Si thin willa on eorthan swa, on heofnum."

About two hundred years after this, in the reign of Henry II. it was rendered thus, and sent over by Pope Adrian, an Englishman:

"Ure fader in heaven rich,
Thy name be hailed eber lich
Thou bring us ty michell blisse;
Als hit in heavenly doe
That in yearthe been it also." &c.

About one hundred years after, in the reign of Henry III. it run thus:—

"Fader thou art in heaven blisse,
Thine Helye name it wurt the blisse
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaven and in earth also,
So it shall be in full well Ic tro," &c.

In the reign of Henry VI. It began thus:—

"Our fader that art in heavens, hallewid be thi name; the kingdom come to thee; be thee will don in earth, as in heaven." &c.

In 1537, it began thus:

"O, our father which art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven.—*Visitant.*

The Ministers Wife.

Personal religion is certainly an essential qualification for a clergyman's wife; not only on account of the influence which her taste will have over his, but also in reference to his felicity. For if he marry an amiable and an intelligent woman, whose views of religion rise no higher than the attainment of the social virtues, she will be unable to hold communion with him in the more hallowed exercises of spiritual devotion; and in proportion to the ardour of his attachment, will be his fears lest an impassable gulf should separate them in the eternal world.

"The perpetual intercourse which the various members of a family have with each other—the number and the diversity of the duties which devolve upon them, render it necessary that the presiding spirit should be capable of maintaining a calmness and placidity of disposition, which cannot be easily ruffled. On this account, if he marry a woman of an irritable or an unyielding temper, he cannot reasonably calculate on much domestic happiness. And as his wife will occupy not only the post of observation, but the station of influence; as she will be called to move in the circles of refinement, as well as amongst the uncouth and the illiterate; as she will give a tone to public opinion and feeling, on many delicate and important questions of general interest and excitement; and will add to the respectability of her husband's official character, or imperceptibly lower it in the esteem of others;—she ought to blend no ordinary share of the meekness of wisdom, with the shrewdness of a keen penetration, and be capable of associating with her superiors without provoking their jealousy, and with her inferiors without exciting their envy; while, by her uniform consistency, she should put to silence the ignorance of the vain and foolish."—*Evan. Spectator.*

Calvinism in England.

I was not a little surprised to see an erroneous statement, of considerable importance, by a generally very accurate, and certainly very useful correspondent, *Pioneer.* The fact to which I allude is, the remark that "Calvinism became the general rule of faith in England, in the reign of Edward VI. As it was in the reign of this excellent prince, that the articles of the Church of England were formed, and adopted as the rule of faith by that church; and as in the subsequent revisions, they received no important alterations, at least, in those points which have been called the peculiar dogmas of Calvin; the inference from this statement is

an obvious one, that the Church of England, and of course, our own* is Calvinistic in her formularies and articles. I am aware that many *not* of our communion, as well as some few among ourselves, have often made this assertion. But, after repeated and careful examinations of the historical facts connected with this subject, I am fully convinced that the influence which Calvin exerted in the original draft of our articles, or over the minds of the venerable reformers of our mother church, was as small as his own little canton on the map of the world. If foreign influence were exerted, it can be shown to have proceeded rather from Germany than Switzerland.

The articles of Edward VI. were drawn up in the *summer* of 1551. In May of the next year, they were laid before the King and Council, and early in 1553, were ratified and published. At that time, Cranmer had been Archbishop of Canterbury nearly twenty years, and his venerable coadjutors in the work of reformation, Ridley, Hooper, and Latimer, had during most of that time, filled high places in the church, and been high in the confidence and counsels of their Archbishop. It is a fact unquestioned by any, that these men, and principally Cranmer himself, framed the articles. It may be worth our while to examine from what quarter foreign influence upon these men would most likely proceed. Twenty years before, Cranmer had been sent over to the continent, by Henry VIII. to collect the opinions of the Universities in relation to his marriage with Catharine of Arragon. On that occasion, he spent considerable time in Germany, where the reformation under Luther had been vigorously carried on, and was now, in a measure established.

Here he no doubt formed intimacies with many of the learned men who had been led on by Luther in that glorious work; and as he married a relation of one of their number, this, as well as his interest in the common weal of the whole church, caused him to keep up a communication with that country, after his return to England. That he did still keep his attention upon Germany, is evident from the fact, that he afterwards corresponded with Melancthon, the most distinguished of their divines, and that unavailing efforts were made by some of the English clergy, to induce him to come to England, and assist in the work to which they had devoted themselves. Now all the German divines, after the famous Diet of Augsburg, in 1530, taught a system of divinity which did not sanction one of the peculiar dogmas of the Genevan reformer. Many of them had written and published in vindication of their doctrines, and these, at least through Cranmer, must have been known to the distinguished men of England.

Let us see the situation in which Calvin was during these twenty years. In 1535, he published his institutes, not, however, the work now

* The Episcopal Church.

krown by the name, but a sketch of it, what Beza calls *Operis longe maximi Rudimentum*, the rudiment of his far greater work. In that form, it passed through several editions, and exerted considerable influence, no doubt, in Switzerland and some part of France. But when we recollect the violence with which Calvin pursued all his own measures, and the harmony which for many years after the publication of his little manual, existed between him and the leading Lutherans, even to such an extent that he acted as mediator between them and some of the followers of Zuingle; and when, in addition to this, we recollect that his peculiar dogmas were afterwards the cause of a bitter dispute between him and these same Lutherans, we are irresistably led to the conclusion, that his early work did not contain those doctrines which were afterwards so offensive. If they had been found in that work, they would have produced, what they afterwards did upon the publication of his larger work, an entire separation between him and the Lutherans. The first account of any dispute in which Calvin was concerned, in reference to his dogmas, is that which arose between him and Jerome Balsec, in the *fall* of 1551, who opposed him when publickly preaching them. Is it not, then, highly probable, that his early production was free from them, and that afterwards imbibing them, he taught them in his public preaching? After his dispute with Balsec, he became somewhat notorious for these doctrines; and after the publication in 1558 of his institutes, very much enlarged, and in the form in which they have come down to us, a violent dispute arose out of them between him and the Lutherans, and caused their final separation in 1560. There is also further evidence that Calvin was not generally known for his peculiar doctrines till after 1551, in the fact that the council of Trent, held about that time, while it notices and condemns most of the doings and opinions of the reformers, takes no notice of either Calvin or his creed.

Here, then, is the sum of the matter:—The articles were drawn up in the *summer* of 1551. In the *fall* of 155, Calvin had his first dispute, and *afterwards* became distinguished for his creed. Here the imaginary influence which he exerted in England vanishes. What if he wrote letters to the Duke of Somerset, before he was known for his peculiar doctrines? This is what any man, distinguished for his activity and zeal in that great work, might with propriety have done; but surely it is no proof of influence exerted upon the clergy of the English Church. Whatever might have been their knowledge or estimation of Calvin, it is evident from the relation in which all the parties stood, that the framers of our articles were much more likely to be influenced by

the German divines than by him But I think facts warrant the conclusion, that they were influenced by neither, since they drew their fund of knowledge, next to the bible, from a higher a more remote source, the store-house of the fathers.—Their biographies convince us, that they were intimately acquainted with all the writers of the first four centuries, whose works had come down to their age; and whatever of latitude, or of generality of terms, may be ascribed to the articles, we may justly conclude to be the effect of a desire to embrace the varying opinions of St. Chrysostom and St. Austin, to such an extent as to give no offence to the followers of either, and yet be consistent with truth, rather than to the prevalence of any more modern notions or dogmas. That there were many Calvanists after the return of the refugees, who had escaped to the continent on the accession of Mary to the throne, in 1554, and that this number was much increased in succeeding years, is an undoubted fact. But that they were never satisfied with what is called the Calvinism of the articles, is evident from their continued opposition to them, and from the celebrated Lambeth articles, drawn up by them in 1595, a document containing the very quintessence of supralapsarian Calvinism.—*Gospel Messenger.*

Longevity.

It is in Russia much more than in any other country, that instances of longevity are not only numerous, but also the most remarkable. In the report of the Holy Synod, published in 1827, we find that during the year 1825, and only among those of the inhabitants of the Empire who profess the Greek religion, 848 men reached upwards of an hundred years of age. Of this number 22 had passed their 112th year; four from 130 to 135. Out of 606,818 men who died in 1826, 2,785 were above 90; 1,432, 95; 818, 100 years of age. Among this last number 88 were more than 116; 24, 120; seven 125; and one had attained the age of 160.—*Jour. des Debats.*

Lorenzo Dow.

The Kingston U. C. Gazette says, "For several days past, the inhabitanes of Kingston have been instructed by discourses from the Rev. Lorenzo Dow. At 5 o'clock on Sunday, not more than half the people assembled could get into the Chapel. He has preached every evening since, and frequently in the day time, to full audiences. He left Kingston this morning for Rochester, and carries with him, we believe, the good wishes of the people.

The Heart opposed to the Understanding.

Soon after the close of the last war, I became acquainted with the subject of the following narrative, whom I shall call Henry. He was the son of pious and exemplary parents. His excellent mother had, some years before, as all who knew her believed, exchanged a residence in this world of sin and sorrow, for one in heaven. His father was still living, a man of years, venerable for his gravity, his intelligence, and his steadfast firmness in his adherence to the doctrines of grace. While the parents of Henry were both living, (and God was pleased to spare both of them till all their children were grown to manhood,) the family, as I was informed, was so distinguished for good order, harmony, affection and intelligence, as to attract the observation, and excite the admiration of every pious acquaintance. During the minority of his children, the father had been unwearied in his efforts to *instruct* them in the knowledge of religious truth—to use a good old phrase, "*to indoctrinate them*"—not merely to teach them what is true in doctrine, in distinction from what is false, but to give them such an acquaintance with the arguments, drawn from scripture and reason, in support of the truth, that they would not be soon shaken in their belief of it. He aimed to have them believe the truth, and able to defend and prove it. In this he was greatly assisted by the preaching and other labours of his minister, who was one of the most able and distinguished divines of his time, and whose memory is still dear to his surviving hearers. These early instructions were associated in the mind of Henry, with all that was precious in the fondness of parental affection and tenderness, and with the sweet recollections of fraternal kindness, and all that was animating in a circle of pious friendship and intelligence. But Henry grew up without piety. He left his father's house, while young, as an apprentice to a respectable mercantile business—fell into other hands, and, under the influence of other customs and practices than those under which he had passed his earlier and happier days. He acquired a relish for vain men and vain things, a roving, unsettled disposition, a desire to see the world. He went to sea. He saw the world. I shall never forget the description he gave me of the Sandwich Islands, which he had visited long before our missionaries landed there, and while the ancient idolatry was in high repute. His description of the manners and morals of those islands, especially of the female character, was peculiarly appalling, and such as can never be published in a Christian land. This he stated, not to plead the cause of missions, for in them he had no confidence, but to relate the wonders he had found in foreign countries. He had been a subordinate officer on board of a privateer, familiar with scenes of peril and of

death. As might be expected, he appeared hardened to a shocking degree. He seemed to glory in not being afraid of any thing, in any world, had become impatient of contradiction, passionate, headstrong, at times very profane and dissipated, and also very poor. But in the midst of all his wayward courses, he remembered the doctrinal instructions of his youth, and adhered to them with inflexible perseverance. He was always at the sanctuary when on shore: and his remarks on preaching were sensible, discriminating and just. He was zealous in opposition to religious error; would study the Bible intensely to find passages which should overthrow Arminian and other heresies, and gloried in being able to confute a wily adversary, and support the doctrines of free grace, especially the doctrine of regeneration by the Holy Spirit, and of election. He courted and loved the discriminating preaching and conversation of intelligent ministers and Christians.

Such was his state, when I was called to visit him on a sick bed. It was evident that he was fast sinking under a rapid consumption, of which his mother and several of her children had already died. He seemed perfectly convinced of his situation, and told me, with the most perfect indifference, without the smallest appearance of an emotion, that he must very soon leave the world, as other men do. I endeavoured to fix his attention on the prospects that lay before him, in reference to a future state; begged him to consider the account he must render to God, and the certainty that, unless he should repent and be converted, he must be a lost man, eternally; and pressed upon him the *importance* of preparing to meet his God. I soon called again. He admitted the importance of religion, "but," said he, "*I can do nothing.*" But does not God *require* you to do something? Does he not now command *all* men every where to repent? "I know that," he replied, but added, with an emphasis I can never forget, his eyes glaring with rage, "*it is perfectly inconsistent.*" He made a strong declaration of his belief that repentance is God's work, and that it is totally absurd to require a man to do God's work; and more to the same purpose. I told him I was astonished; reminded him of his former views of the propriety of all that God had taught and required, and that he had often declared that it was reasonable for God to require repentance, seeing man's inability is wholly of a moral nature, and consists in *nothing* but a love of sin; but all to no purpose, his heart rose against God as an unreasonable and hard master. I seized the opportunity to set before him the plain distinction between the exercises of the understanding and the heart, that when he set his reason at work on the character of God as a holy Sovereign, working all things after the council of his own will; and as a Lawgiver, requiring of all rational creatures, the entire obedience of their hearts and lives; and as a m...

al governor and judge, rendering to every man according as his works shall be; his character appeared right and just, and that neither his understanding, nor that of any other being, could find any grounds of objection against it. But when his *heart* came to exhibit its feelings and exercises, it rose in violent opposition to what his reason had approved and defended. You see now in your own case, said I, how soon the workings of a carnal mind or heart, which is enmity against God, will demolish the fairest fabric of orthodox speculation. This view of the opposition of the heart against the decisions of his understanding, seemed to him new. He dwelt upon it till he declared he was much distressed with a discovery of his deep corruption of heart. He became afraid to die. He stretched forth his soul in search of a hope. After a few days, he informed me that he felt calm; and, on inquiry, *why* he felt so? he expressed a hope that he loved God. He was asked what he loved him *for?* To this he replied, "because he has pardoned my sins." But, said I, have you not been for years opposing a *selfish* religion? and what is your hope of your love to God but selfish? Is there nothing in God, nothing in what he has done, which renders him worthy of love, except this, that he has pardoned *your* sins, if that be the fact? He said but little, but was evidently much disappointed and somewhat displeased. When I called again, he said, with a sweet smile, "I thank you for destroying my groundless hope, when you was here last; and if I am now deceived, do be plain, do not be afraid of hurting my feelings. I cannot bear to die deceived." He then related his views of God, and of the plan of salvation by the atonement of Christ, and said, "it seemed infinitely too low to talk of submission, and of God's being just and right; that he appeared so universally *good*, and *wise*, and *benevolent*, that he was justly worthy of *all* praise and all glory." Soon after this Henry died, leaving to his friends a feeble hope that he died a Christian; *feeble*, because they could not tell what might be the effect of a recovery to health, and a new exposure to his former temptations.—[*Am. Pastor's Jour.*

A heedless Youth.

In the summer of 1811, on the evening of my arrival at home, after an absence of a few days, I was suddenly called to the bed side of a sick youth, whose parents were members of my charge. He had been recently brought home, severely ill. The rapid advances of disease having left him no hope of life, and the gloom of a hopeless eternity opening full upon his conscience, he had lain for several days in great anguish of mind. I found

him in an agony of terror, deepening every moment, with death in immediate view. No time was to be lost, the offer of a long neglected Saviour was presented. He listened with eagerness, but exhausted nature was no longer capable of any act of reflection or resolution. As I waited with anxiety for some signs of a favourable change, he broke out in an accent, and with an expression of despair never to be forgotten, "O, I am going—I am going—to—hell!" This cry was followed by a delirium! which locked up the faculties of the soul for the few remaining hours of life. The same night witnessed his departure to a world of unchanging destinies.

That young man was of the class which, by its numbers, and its inaccessible shyness of pastoral instruction, contributes more than any other to the large measure of discouragement allotted to the ministry. He was not notoriously vicious, but to a certain degree intemperate, dissipated and thoughtless. Quite careless of the great concern, he had probably never allowed conscience to own his need of a Saviour, till the tremendous hour arrived which forced the conviction (apparently too late) upon him! Reader, have you an interest in the atonement of the Lord Jesus Christ? If not, let a voice from the grave of a heedless youth prevail on you to seek it "to-day."—*Am. Pastor's Jour.*

"Crucified unto the World."

The meaning of Paul when he said, "I am crucified unto the world and the world is crucified unto me," is but imperfectly understood by many. To manifest the same deadness to the world, that entire indifference to its rules and maxims, and submit to the menial offices and self-denial which continually characterized Paul, would, no doubt, at the present day, render a man unpopular, even in christian circles. This may appear as a bold assertion, but it is verified by fact. Whenever we see an individual approximating nearer this, although he may be respected secretly, he is immediately discountenanced and opposed openly, except it may be by a few who know better how to appreciate his motives, and are themselves more willing to practise self-denial.

When we look over the glorious catalogue of martyrs, and consider the honor which is at present attached to their names, we are extremely apt to forget their ignominy at the time they suffered. We do not reflect that they were unsupported by public sentiment which sustains the widow upon the funeral pile with her deceased husband—the devotee, crushed under the car of his idol—the soldier, trained to an *honorable*

species of murder, in facing death with enthusiasm on the battle field—or the duelist, when, for the sake of *honor*, he sacrifices his life at the hand of his fellow. We are apt to lose sight of this circumstance; and, in our admiration, fancy that we ourselves would undergo martyrdom for the same truths which we profess to love. But we should recollect that the martyr of Jesus has no countenance from the multitude. Public sentiment is arrayed against him. He is an object of abhorrence and an offence, and suffers under greater obloquy than one of our criminals at his public execution.—Nothing but the strongest and most deeply-rooted faith could sustain him. If we are inclined to believe that we would lay down our lives, if necessary, in the cause of truth, we should do well to inquire whether we could endure this; and, if our conclusion is in the affirmative, whether we can take up the first cross which is now presented. And no one should deceive himself with the belief, that he will not be called to severe trial. The Lord is doubtless about to make greater demands upon the faith of his children than he has heretofore. "Judgment will begin at the house of God." He that is unwilling to perform the first duty made known to him, if it is a little unpopular, may be assured that he would not do any thing for Christ's sake, except it fall in with the broad current of public sentiment. Is such a disposition a right one? The Saviour says, "he that is ashamed of me and my words before men, of him will I also be ashamed before my Father and his holy angels."—*A. M. Christian Herald.*

Blumenbach.

Blumenbach is one of the most distinguished professors of Germany, and has done as much as any one living, to extend the reputation of the Gottingen university. He maintains that reputation in physiology in Germany, which Cuvier has in France, and has been more instrumental than any other man, in exciting an interest in these studies. He had in fact given such an impulse to them, that he may be considered the creator of this science in this country. In consequence of the enthusiasm he has produced, many of his pupils devote their lives to these pursuits, and are now holding very honourable places in other universities. His lectures on natural history, esteology, physiology, comparative anatomy, &c. have always attracted young men from the remotest parts of Germany. His room is always filled, as he has long been the most popular of all the professors.* His works are made the text books at many of

* Blumenbach illustrates all his theories by anecdotes. With these

the universities, and have been perused more than those of any other man in his department. He is now as enthusiastic as at any previous period of his life, and exhibits a boundless curiosity respecting new discoveries. Blumenbach has been principally instrumental in collecting the cabinet of natural history belonging to this institution; besides which, he has a private one, consisting of the skulls of most nations and tribes of the world, which presents to the eye almost every line of variety, from the retreating forehead of mere animalism, to the almost perpendicular one of genius. His works on this subject, *collectio craniorum divers gent*, have given him a reputation throughout Europe; where very few names are as well known. In conversation he is most interesting, not only from his great learning, but from the youthful ardour with which he enters into every subject; and as the amiableness of his character is commensurate with his attainments, you feel a respect for his heart, which is not surpassed by your admiration of his talents. In the evening his house is always open to his pupils, who are expected to visit him at pleasure, and they are welcomed by his family as well as by himself, with so much cordiality, that they are often induced to avail themselves of this opportunity of enjoying his society.—*Dwight.*

The Seven Sleeping Christians.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, just published, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which, fable as it is, may for its beauty and singularity, well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there, by God's appointment, fell into a deep and

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he keeps his pupils in a continual roar, making his theories and his facts humorously indelible by the power of association. So great is his popularity throughout Germany, that several deputations have arrived here from several other universities, to congratulate him; bearing with them plate and other presents, among which are several medals, which have been struck off in his praise.

death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the Gospel, and that church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers, and queens for her nursing mothers.' They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christians!' was the answer, 'we are all Christians here!' and they heard with thankful joy, the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those Gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword, the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world, were exerted to protect and endow the professors and the teachers of their religion.

"But joyful as these tidings must at first have been, their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, You have shown us many heathens who have given up their old idolatry, without gaining any thing better in its room, many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but, where, where are the Christians? And thus they returned to their cave; and there God had compassion on them, releasing them once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation."

Syria.

Hints respecting the political state of the countries near Mount Lebanon.

The following hints appeared in the last Missionary Herald, and were

written by the Rev. Eli Smith, now at Malta, who spent more than a year at Beyroot with Messrs. Bird and Goodell, by whom the hints were approved. The two latter resided in Syria, it will be recollected, nearly five years. We recommend an attentive perusal to the readers of the Intelligencer.

There are various ways, in which Providence can open this interesting land to the power of the Gospel. It is not ours to predict what will take place, but rather to send forth preachers of righteousness, wherever they can get room to labour, and to sustain them there, till they are compelled to leave. The scriptural directions are plain on this point.

A glance at the circumstances, which have inclined the civil rulers to oppose, in any measure, the Syrian mission, will give us some interesting data upon which to found our anticipations respecting its future prospects. The Moslem authorities being professedly and actually indifferent to the jealousies, controversies, and proselytism of their Christian subjects, except as instigated by the latter themselves to interfere: this opposition must have had its origin in those sects, which are inimical to the mission, and accordingly it has in fact been violent, in proportion as they have been in authority.

The Pashalic of Acre, in which the Beyroot missionaries have resided, is divided into two parts; one immediately under the government of the Pasha, and the other governed by him only through the medium of a partly hereditary, and partly elective prince.

In the former, it seems to be a well understood rule, that the clerks of government shall be Christians, and that this is the highest office they can hold. In it are situated Beyroot, Tyre, Sidon, and Acre; in all which places this office is occupied, at the present time, almost exclusively by Greek Catholics. This sect possesses all the vigor of youth, is united, embraces men of more information than most other Christians in the country, has a proselyting spirit, and, in consequence of its connexion with the papal see, is vitally opposed to protestantism. Hence, it is sensitive to detect the tendency of missions, disposed vigorously to oppose them, and having easy access to the ears of government, through its clerks, officers of considerable rank and influence, is able to employ, to the disadvantage of the missionaries, all those intrigues, which are so well understood, and so artfully practised, in the Ottoman empire. Accordingly, it is a fact, that all the obstacles thrown in the way of the mission by the local authorities of Beyroot, may be traced, either directly or indirectly, to a Greek Catholic clerk, in the court of the governor; and when, in a certain case, an appeal was made to the Pasha, the clerks of the same sect in his court were found ready and able to influence him, so as to prevent justice from being done.

The other part of the Pashalic is that included within the territories of the prince of Mount Lebanon, who at present is the emeer Besheer. His family were originally Moslems of noble extraction, from the interior of Arabia. They have enjoyed their present dignity, since 1110 of the Hegira, when the celebrated house of Maan becoming extinct, the emeer Hydra, of the house of Shehab, (for that is their family name,) ascended to the throne of the mountains. A Moslem was selected, because it was thought, as is supposed, that he would be a more impartial ruler of a country inhabited by such people as the Druses and Maronites, than if he belonged to one of the parties; and the result has been favourable to the Turkish authorities, for, in consequence of mutual jealousies between the two sects, promoted by him in order to maintain his own supremacy, the once formidable mountain power has become so weak, as to be easily managed by the neighbouring Pashas.

The most ancient of the present inhabitants of Mount Lebanon, are the Druses. Until lately, all the emeers, except those of the reigning family, and all the old hereditary shekhs, except one Maronite family in Kesroan, were of this sect. The mountain, from Beyroot southward, is named from them *gebel el Druze*, and the predominating influence was altogether in their hands. During the reign of the present prince, this influence became centered in the noted shekh Besheer, a Druze of one of the most ancient families, a man of talents, of immense wealth, and beloved by his party. So great was his influence, that notwithstanding the distinguished talents of the emeer Besheer, he had a deciding voice in most government matters. In this situation the emeer Besheer, in order, as is believed, to create a counter-balancing party in his own favor, by attaching the Maronites more firmly to his cause, secretly professed their religion. At last, the jealousies between these two distinguished personages broke out into open hostilities; and a general battle was fought, in which, notwithstanding the superior number of the shekh Besheer's partisans, he was defeated. He fell into the hands of the Pasha of Acre, by whom he was at last very unwisely executed. Two of his sons, however, are still retained by him in honorable imprisonment. So much of his property as was fouud by the emeer Besheer, was in general confiscated; but popular report says, there are still in Damascus immense treasures belonging to his family. Now the victor, either out of gratitude, or to strengthen his party, by attaching the Maronites more cordially to him, while gratifying his revenge in oppressing his conquered enemies the Druses, professed more openly his new religion; and through his influence, all his extensive family, except those on Antilibanus, and one or two others, whom this, their kind hearted cousin, has deprived of their eyes and tongues, together with the great-

er part of another ancient family of emeers, have followed his example. Thus is the fact accounted for, that Maronite influence is predominant in Lebanon, and that their wealthy, violent, and persecuting patriarch, their nominal and real head, can easily carry his point, in the court of the emeer, when he wishes to oppress a few missionaries and their followers.

Insanity and Society in France.

Dr. Esquirol, the first authority in France upon the subject of insanity, states, that in no country is it so frequent as in England, which he attributes to irregular habits in life; the excesses attending an advanced state of civilization; marriages contracted solely from motives of interest or ambition; anxieties attending speculations; the idleness of riches; and the abuse of spirituous liquors. The changes in manners in France within the last thirty years, he says, have been more productive of insanity than all the political turmoils. He remarks

"Religion no longer intervenes, but as a mere form, in the most solemn transactions of life: she is no longer a source of consolation and hope to the unfortunate, her principles have ceased to direct the understanding in the narrow and difficult path of life; every source of kindly feeling has been dried up by cold egotism; the domestic affections, respect, love, authority, and the consequent mutual dependence on each other, have lost their influence; every one lives entirely for self. Marriage is only regarded in the light of a formal unimportant ceremony; education has become vitiated; cultivating the mind but neglecting the heart. If the habits of life of the women in France, their almost exclusive devotion to the study of the arts of pleasing, their immoderate taste for novel-reading, for dress, and frivolities of every description, are added to the above causes, there will be no longer reason to wonder at the perverted state of our morals, both in public and private life; nor shall we have any right to complain if nervous diseases, and especially insanity, are rapidly increasing; or indubitability true as it is, that whatever appertains to man's moral good, has the most intimate connexion with his corporeal well being, and the preservation of his health. It is therefore of the greatest importance to avoid matrimonial unions between individuals born of insane parents; to adopt a system of education more religious in its character, children must be better trained to bear opposition to their caprices; their moral and intellectual feelings should not be excited and over exerted by the too early application of their

faculties to study; errors of diet must be strictly avoided; and their passions should be controlled and judiciously directed."

Ruins of Babylon.

Mr. Buckingham who is now delivering a course of lectures in London, and who has himself personally visited the site of Babylon, thus describes the ruins of that vast city of antiquity:

"Very few antiquities are now discernable, two towns, Clesiphon and Seleuca, having been built with bricks taken from the ruins of Babylon. The country all around is perfectly flat and smooth, while the space within the walls, presents in every part an undulating and uneven surface, caused by the immense quantity of ruins; an appearance unequivocally indicating the vast extent of the ancient city. Amid the general desolation, a part of the celebrated tower of Babel, or temple of Belus, is still visible. This wonderful edifice, it will be recollected, is described by Herodotus, Clio, cap. 181, to have been constructed in the following manner: Its base was an extensive stone structure, perfectly square, about 800 feet in extent on every side, and 100 feet in height, on this square base was erected another similar though smaller square building, of about 600 feet in length, and 100 or upwards in height, and so on, each successive square diminishing in size up to the top. Four of these stages (if we may so term them) still remain, and the assent is extremely easy on account of the immense quantities of rubish which has accumulated from the fall of the upper portions. In Alexander's time, this condition of the ruins caused him, after many efforts, to abandon the design of restoring the temple of Belus, and it is calculated by Arrian, that it would have employed ten thousand men for a year to remove the rubbish, before the first attempt at rebuilding could be made. There is so much facility of assent in consequence, that Mr. B. was enabled to mount to the top on horseback. The view he found extremely beautiful, and comprehending a large extent of country. The castellated palace of Semiramis, and the hanging gardens still present traces of their former grandeur.—The general ruins are covered with a thick crust, which may be broken, and, in many instances, the apartments beneath may still be discerned.

European Views.

On looking over some numbers of the *Evangelische Kirchenzeitung*, edited by Professor Hengstenberg, at Berlin, we found several observa-

tions which may be quite unexpected to some of our readers. On the subject of the population of America, and the number of clergymen in the United States, the editor furnishes some extracts from reports of Presbyterian Missionaries in the Western States and Territories, and remarks: "These deplorable estimates ought always to be taken into account, when one compares the ecclesiastical condition of North America with our's. In modern times, some go entirely too far in their admiration of the North American *separation* of Church and State, *which has chiefly originated in the indifferentism and materialistic principles of the eighteenth century!*" Another number of the same journal treats on the defects of the ecclesiastical arrangements of Hamburg. That city is said to contain at present one hundred thousand souls, exclusive of the inhabitants of the suburbs; ninety thousand of these are *Lutherans*, and have twenty-one preachers. All the ministers do not attend to parochial duties—fourteen being the number of those who perform all the pastoral duties, besides public preaching. A calculation is made, showing the deficiency of clerical supplies in Hamburg. The writer in the *Kirchenzeitung* states, that each active pastor has the care of about six thousand and five hundred parishioners; when it is acknowledged by all, that each pastor ought not to have the charge of more than one thousand. We find, also, an article on the *American Tract Society*. After stating the amount of receipts, expenditures, and publications, &c. the writer expresses the wish, that as much care might be bestowed on the selection of the tracts, as the responsibility incurred by such vast means, necessarily requires.

A reward offered.

A reward of five dollars is offered by a gentleman in Newburgh, through the columns of the Newburgh Gazette, to the lady who will wear the smallest hat in church for the next six months. The object is laudable.

A good example.

The Winchester Herald, of the 30th June, says—"It was observed that no scarfs were given at the funeral of the late Gov. Jay. We have since understood, that Mr. Jay in his will, expressly desired that no scarfs or rings might be given on the occasion, but in lieu thereof, bequeathed two hundred dollars to such poor and deserving widows and orphans in the town of Bedford, as his children might select."

First Protestant Mission in India.

The first Protestant mission in India, was founded by Bartholomew Ziegenbalg;* a man of erudition and piety, educated at the University of Halle, in Germany. He was ordained by the learned Burmanns, Bishop of Zealand, in his twenty third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honoured with an audience by his majesty George the first, who took much interest in the success of the mission. He was also patronized by "the society for promoting Christian knowledge," which was superintended by men of distinguished learning and piety. The king and the society encouraged the oriental missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the Scriptures speak to a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe and Luther, and Carey,) is a greater benefactor to mankind than the prince who founds an empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Talmul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the king in this primary endeavor to evangelize the Hindoos, will appear from the letters, addressed to the missionaries by his majesty.

"GEORGE, by the grace of God, king of Great Britain, France and Ireland, defender of the faith, &c. to the reverend and learned Bartholomew Ziegenbalgius, and John Ernest, Grundlerus, missionaries at Tranquebar, in the East Indies.

"*Reverend and beloved*,—Your letters dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you, of converting the heathen to the Christian faith,

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* Our readers will recollect that Ziegenbalg was a Lutheran, and that it was Lutheran preaching, by which the religion of Jesus was introduced among the benighted of the East.—*Editor of Ev. Intelligencer.*

doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

"GEORGE R.

"Given at our palace of Hampton Court, the 23rd of August, A. D. 1717, in the 4th year of our reign."

The king continued to cherish with much solicitude, the interest of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his majesty.

"*Reverend and beloved*,—From your letters, dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

"We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of missions.

"In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the Heathen; *that its perpetuity may not fail in generations to come.**

"Given at our palace at St. James', the 23d of February, 1727, in the 13th year of our reign."

But these royal epistles are not the only evangelical documents, of high authority in the hands of the Hindoos. They are in possession of letters written by the Arch bishop of Canterbury, of the same reign;† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian knowledge."

"To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, preachers of the Christian faith, on the coast of Coromandel.

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* Niccampius. *Hist. Miss.*

† Archbishop Wake.

"As often as I behold your letters, reverend brethren, addressed to the venerable society, instituted for the promotion of the gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance, I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many million of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted, to have declared the name of Christ, where it was not known before, and through much peril and difficulty, to have converted to the faith, those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you.—Admitted into the glorious society of the prophets, evangelists and apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, forever.

"Since so great honor is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired, he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavors, and will subdue unto himself, by your means, *the whole continent of oriental India.*

"O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy